Mr. RAMSAY's

Thanksgiving

Preached at

St. MARY le Bow

Before the

IRISH PROTESTANTS.

MVSEVM
BRITAN
NICVM

A

SERMON

Preach'd to the

Protestants of *Ireland*,

Now in *LONDON*,

At the PARISH CHURCH of

St. *MARY le BOW*,

October 23. 1713.

Being the Day appointed by Act of Parliament in *IRELAND*, for an

Anniversary Thanksgiving,

For the Deliverance of the

Protestants of that KINGDOM,

From the Bloody Massacre begun by the Irish Papists, on the 23d of *October*, 1641.

By *JOHN RAMSAY*, Rector of *Langdon* in *KENT*.

Publish'd at the Request of the Stewards, and the rest of the Gentlemen of Ireland.

LONDON:

Printed by S. KEIMER, for T. WOODWARD, near the *Inner Temple Gate*, and sold by A. BALDWIN in *Warwick-Lane*, 1714.

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Now in LONDON,

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JOHN XVI. 2.

They shall put you out of the Synagogues: Yea, the Time cometh, that whosoever killeth you, will think that he doth God Service.

THE Words of a Dying Person generally leave the deepest and most lasting Impressions upon us: And these are Part of that Discourse Our LORD made to his Disciples before his Passion.

HE was then about to leave the World, and go to his Father, and finding them exceedingly troubled, He tells them He was going to Heaven to intercede for them, and make Way for their Admission thither, and that the Holy Ghost whom He would send, should supply the Want of his Presence with them.

AND, That they might not be deceiv'd in looking for better Treatment from the World; That they might entertain no hard Thoughts of Him for concealing their Sufferings from them, and be fortify'd against them when they fell upon them, He prepares 'em for that sad Parting, by telling them what He Himself must undergo by the Rage and Fury of the wicked Priests and Governors; and afterwards what they must look for, whom He sent on that hard Expedition to go among Wolves, and that much harder, to convert them into Sheep.

AND it was necessary they should be prepar'd in this Manner, because for Him to suffer Death, whom they look'd on as their MESSIAH; for Him that was to *restore the Kingdom to Israel*, to frustrate That Hope by Dying, was what gave them Pain to hear, and shock'd 'em as oft as He spoke of it.

BUT

BUT that they might not be offended at his Service by what He was to suffer, He tells 'em *the Servant is not greater than his Lord*; if they persecuted Him, they would them also; and as they began with Him, they wou'd end with them, when He was gone from them. *They shall put you out of the Synagogues*, i. e. they shall excommunicate you; *yea, the Time cometh, that whosoever killeth you, will think he doth God Service*; that is, will not only think your Murder lawful, but an acceptable Sacrifice to GOD, that will attone for other Offences.

IT was agreed among them, that whosoever confessed Christ, should be turn'd out of the Synagogue, *John* ix. 22. and whom they cast out as an Heretick, they look'd on as one not fit to live, *Acts* xxii. 22.

HAD not our Saviour foretold it, who cou'd have thought a Generation of Vipers should ever arise, so lost to all Humanity, that should delight to paddle in the Blood of their Fellow-Creatures, and kill Men for GOD's Sake?

BUT so it happened according to our LORD's Prediction; for his Followers were assaulted by *Jew* and *Gentile*, by their Tongues and Swords; the *Scribes* and *Pharisees* among the former, and the Philosophers among the latter, bent all their Wit and Malice to ridicule and confute their Faith; and the Princes and higher Powers us'd all outward Violence to destroy the Professors of it. So that to be called by the Name of CHRIST, was the plain Way to Ruin, and the Loss of all that is dear to Men here; to give themselves up to Reproach and Poverty, and stand Candidates for Death and Martyrdom.

BUT who that ever read or heard what our LORD foretold of the inveterate Hatred of the *Jews* and *Gentiles* against his Followers for his Name's Sake, would ever have suspected the Christian Doctrine would have been planted by Violence, and watered with Christian Blood by its pretended Friends, when its greatest Enemies used the same Course to root it out? The Chief Priests and Rulers, the *Nero's* and *Diocletians* might take these Methods to extirpate

extirpate CHRIST's Religion, but who would have thought that Christians would ever fall in with the same Measures with just the contrary Design?

YET where have we one Example where *Popery* could with Security have ruined such as would not submit to it, and yet did not? What Kingdom has not the *Pope* given away, or what Country has he not made a Field of Blood, on the Account of Religion? As if CHRIST had fulfill'd his Promise to them without a Metaphor, and baptized them with the Holy Ghost and with Fire, that they might kindle Fires, and the Unction of the Spirit added Oil to the Flames.

THAT which they call the *Catholick Cause* has made their Churches Slaughter-houses, their Altars, Shambles, and their Priests, Butchers; has chang'd Nuptials into Massacres, Blood, into Holy-Water, and dying for Treason into Martyrdom; so that they have gone to their Executions with as devout a Bravery as if they had died for the Faith.

HAD it been only once, or but by one Nation that their bloody Tragedies had been acted, something might be pleaded for them; but what Country is there, in which there are not some Tracks of their Fury, some Footsteps of their Cruelty? Dragooning, the Gallies, and the Wheel in *France*, the *Inquisition* in *Italy*, *Portugal*, *Spain* and the *West-Indies*, where Millions of *Indians* had no Choice but to be baptiz'd or murder'd, tho' the Change was but from one Idolatry to another.

BUT what Wonder that the Emissaries of *Rome* should prove the Firebrands of *Europe*, the Forge and Bellows of Sedition, and belch forth Blood and Ruin, when its Walls were cemented with Blood, and its Foundation laid in the red Ruins of its wasted Neighbours?

O *Rome!* When Pagans possess'd thee thou wast more honest, and those blind Idolaters were Saints to the Nest of Scarlet Tyrants that now reside there.

ALL lesser Crimes, as Whoredoms, Thefts and Murders she can forgive, but what they call Heresy. The Courtesan keeps open Shop, pays yearly Rent

to

to his Holiness's Treasury, and takes a Licence for her Trade. The Murderer runs but to a Church, and the Gates are open to become his Sanctuary; but there is not the least Tenderness of Nature when Heresy is in the Case.

BE astonish'd O ye Heavens! and tremble O Earth! that hast brought forth Men, who will destroy all whom they can't deceive; put out the Understandings of all in their Communion, and tear out the Hearts of those who are out of it!

IN this be the Paternal Affection of the Holy Father at Rome, if these are the kindest Embraces the Mother-Church will afford us, we have Reason to dread That Church, which will caress us to Death, and whose Members never cajole us, but in order to make us the Instruments of our own Ruin.

BUT sure this is the most unworthy Treatment of the Christian Religion, to make That Oeconomy which was design'd to regulate the Instrument of embroiling the World; and the Gospel of Peace the Incentive to Cruelty and fiercer Quarrels than those it was to have composed.

FROM this Prediction of CHRIST's of the Jews cruel Usage of his Disciples, we may remark, That a furious persecuting Zeal, a cruel and destructive Temper is directly contrary to the Design and Nature of the Gospel, since it would be the Practice of the Enemies of Christianity towards its Professors, and is not to be excused on any Pretence of Zeal for GOD and his Service.

I SHALL therefore from the Words, and the Occasion of this Solemn Meeting,

First, SHEW the Opposition of this cruel massacring Spirit to the true Spirit and Design of Christian Religion.

Secondly, THE Unjustifiableness of it on any Pretence of Zeal for GOD's Service.

Thirdly, I SHALL shew how the Words of my Text have been literally fulfill'd in a few Instances of Cruelty committed in the dreadful Massacre of this Day.

Fourthly, I SHALL make some Application of this Discourse.

First,

First, I SHALL ſhew how oppoſite this fiery Zeal and maſſacring Spirit is to the true Spirit of Chriſtianity, to the main Precepts of the Goſpel, the great Patterns there, and the Primitive Profeſſors of it.

No Doctrine was ever taught that had ſo much Love and Sweetneſs in it, that laid its Followers under ſuch expreſs Obligations to Peace and Unity; nor has any Syſtem yet appeared of ſo mild a Spirit, and ſo adapted to the Good of Societies, and the Happineſs of Mankind.

UNBELIEVERS have deny'd its Miracles, and its Myſteries have been deſpis'd and derided by the Profane; but none can deny nor diſpute the real Tendency of Meekneſs and univerſal Good-will to ſweeten Mens Natures, and make them live well with one another.

THIS our Great Maſter came down from Heaven to do, to make us pure and peaceable, to regulate and refine our Affections, to take away the hard and the narrow Heart; to open the Breaſts, and enlarge the Souls of Chriſtians.

HE gave a Law ſuitable to his Nature, the Deſign of his Coming, the Exerciſe of his Government as Prince of Peace; where Forgiveneſs is improv'd into Beneficence, Injuries are return'd with Prayers, and Curſes with Bleſſings.

THERE we are commanded to be kind and tender-hearted, to *put on Bowels of Mercy and Long-ſuffering*, and *as far as in us lies to live peaceably with all Men.*

THERE we are told, That ſhould we ſpeak as the Angels, have as many Inſpirations as the Prophets, do as many Miracles as the Apoſtles, and be endued with all the Reſolution of the Martyrs, all without Charity would but add to our Condemnation.

WE are forbid all Feuds and Quarrels, Revenge and Wrath, all Bitterneſs and Anger, all Clamour and Evil-ſpeaking; but are required to be gentle, and eaſy to be intreated.

IN a Word, all the Revelations of GOD tend to the Security of Mens Lives, and to all the Offices of Love, Compaſſion and Juſtice, by which Men can ſupport and comfort one another.

THESE are the Laws of the Chriſtian Religion, which if duly entertain'd, produce the moſt gentle and good-natur'd Principles, and the moſt innocent and quiet Deportment.

RELIGION, 'tis true, has its Heats and Flames, but they are of Love, not Anger; to melt, but not conſume our Enemies; and he who conſiders GOD to be Love, can't think He will dwell in a Mind that is inflam'd with Malice, or ſwells with Hatred; or that He can be the Author of a Religion inconſiſtent with his darling Attribute; ſo that That Zeal muſt be prepoſterous, that pretends to eſtabliſh Religion by undermining it.

AND 'till theſe Words, *Be ye merciful as your Father is merciful*, have a *deleatur* put upon them, we can never think Men are to be depriv'd of their Lives and Liberties for differing Thoughts in Matters of Religion, ſince GOD prefers Mercy before any Rite, and the Law of Humanity is not to be violated to promote any poſitive Inſtitution.

BUT how many have baptized their Paſſion into the Name of *Zeal*, call'd a Fondneſs for their own Opinions, the Love of GOD and his Truth; and then have ſaid Grace over Murder?

THIS is transforming the Dove into a Vulture, whoſe ſweet Nature we have heard of, but are Strangers to her Feirceneſs, and croaking for a Prey. This is far from being the genuine Temper of the Goſpel; this is not the Religion of CHRIST; this is not the Language of the Spirit of GOD, nor the Genius of his Goſpel. To ſay that Bread ſhould be made his real Body, is not more abſurd than that Cruelty ſhould be Love, Oppreſſion Mercy, and Devaſtation, Fire and Dragooning the Bowels of CHRIST, and the tender Mercies of his Goſpel.

AND as this furious Zeal is directly oppoſite to the Chriſtian Doctrine, ſo is it alſo to the great

Exam-

Examples of it, our Bleſſed LORD and his Apoſtles.

OUR Bleſſed Saviour was the higheſt Inſtance of Condeſcenſion and Affability, and a mild obliging Converſation; He never treated any with Sharpneſs but the ill-natur'd *Scribes* and *Phariſees*, who could be wrought on by no other Methods; his Buſineſs was to ſeek and ſave what was loſt, and all his Miracles were healing Acts of Charity and Mercy.

How dare Men then impoveriſh, baniſh and impriſon their Brethren, in the Name of that meek Lamb of GOD, who came to baniſh *Pagan* Cruelty with *Pagan* Idolatry? How dare they in that ſaving Name of JESUS, uſed of old only to heal Diſeaſes, and caſt out Devils, form ſo many Conſpiracies, and execute ſo many Maſſacres?

O BLESSED JESUS! that ever Men, particularly calling themſelves by thy Name, and pretending more immediately to devote themſelves to thy Service, being miſled by the perverſe Comments of their Caſuiſts, ſhould ſo forget thy Law of Humanity and Kindneſs, viſible in every Part of thy Behaviour while on Earth, and legible in every Page of thy Goſpel, as to believe it would permit Men to overturn Cities and Kingdoms, and maſſacre the Inhabitants! How came thy holy Name to be thus aſſumed by Rebels and Murderers, and the promoting thy Truths be made the Colour for the moſt barbarous Practices!

WAS this the Way our Lord made uſe of to convert Men? Did He threaten Unbelievers, or the Diſobedient with Racks and Tortures? Or leave one Example or Command to authorize that worſe than *Phalaris* his Bull, the bloody *Inquiſition*? Where has He thunder'd Deſtruction againſt the Infidel World, compelled any Man to be his Diſciple, or ſhew'd a Religious Rage againſt the Deſpiſers of his Doctrine? But drew Men to its Profeſſion by the Bands of Love, and Cords of a Man, and the gentle Methods of Reaſon and Perſuaſion.

He came not to make Man more the Children of Wrath than they were by Nature, to inſpire 'em with Principles of Revenge and Paſſion, and enrage 'em againſt one another: He did not take human Nature upon Him to diveſt it of Compaſſion; nor abrogate the Sacrifices of Beaſts, to ſubſtitute the Lives of Men; but to temper Mankind, ſooth 'em into Tenderneſs, to make Peace in Heaven and Earth, reconcile Men to God and one another, and bring Men, diſtant in their Intereſts and Tempers, to a peaceable Agreement.

And as our Saviour's Doctrine was fitly calculated to ſoften the rough and brutiſh Manners of Men, to poliſh their Converſation, and train 'em up in milder Inſtitutions, ſuch was his own Temper, and that of his Diſciples and Followers.

And ſo far did this excellent Spirit ſpread thro' the whole Maſs of Chriſtians, as to turn the Briar into a Myrtle-tree, and to render 'em known by the Candor and Sweetneſs of their Diſpoſitions, and their mutual Love and Condeſcenſions towards one another.

In the Apoſtles and Martyrs Tombs, nothing but Peace and Innocence lies aſleep; you ſhall hear or read of no Treaſons or Maſſacres in their Epitaphs, nothing to ſully the Brightneſs of their peaceable Religion.

Whence then have Men learnt the Religious Mutiny of Faction and Sedition? Of pulling down Kings to enlarge the Dominion of the Church, and of depoſing God's Vicegerent to exalt his pretended Vicar?

I Proceed now in the *Second* Place to ſhew the Unjuſtifiableneſs of this Chriſtian Fury on Pretence of God's Service.

There is no Caſe can be put with Circumſtances of greater Advantages to juſtify a mad Zeal than That of the *Samaritan* Village, that refus'd Entertainment to our Lord, becauſe they perceiv'd him paſſing on to *Jeruſalem*, a different Place of Worſhip.

These

THESE *Samaritans* were really Schiſmaticks and Hereticks, and had affronted our LORD in his own Perſon; and the Honour of his Religion, and the Place of his Worſhip, were all in the Caſe: Yet all could not warrant the fiery Zeal of *James* and *John*, who would have call'd for Fire from Heaven to requite their cold Reception of our LORD, who told 'em they *knew not what manner of Spirit they were of*, Luke ix. 55, 56. That the Spirit which acted them was not what his Doctrine deſign'd to mould Men into, but was tender of the Lives and Intereſts of Mankind, for *he was not come to deſtroy Mens Lives, but to ſave them.*

A REPRIMAND fit to be ſet down in Capital Letters in our Bibles, to put us in Mind that *Elias* his Warmth is no fit Temper for the Diſciples of the meek MESSIAH, who came on Purpoſe to reconcile Parties, not to foment Diviſions!

FAR am I from being an Advocate for Schiſm and Hereſy; far am I from juſtifying an unreaſonable Separation from the Church of GOD; but ſuffer me to vindicate Nature, the common Parent of us all; pardon my being ſollicitous for the Honour of the Chriſtian Religion, which is ſullied by any Acts of Inhumanity.

IF the Sheep will not ſtarve her Lamb to ſpare us all her Milk, ſhall we ſuck her Blood? If the Lamb cannot feed on ſuch ſtrong Meat, as the old one does, ſhall we ſtarve her? If ſome go aſtray, muſt they become Meat to all the Beaſts of the Field? Muſt we beat out one another's Brains, becauſe Mens Heads are not exactly of our Size? And, like the old Tyrant, endeavour to ſtretch or cramp up every Man to the Proportion of our Height?

BUT had this Reproof of CHRIST's had a due Effect on ſome that are called by his Name, there would not have been that Occaſion for me, in

THE *Third* Place to ſhew how the Words of my Text have been literally fulfilled in their Ears, in a few Inſtances of Cruelty committed in the dreadful Maſſacre of This Day, when in a few Months 154000 *Britiſh* Proteſtants periſh'd by Fire and Water,

ter, Sword and Famine: To give the Hiſtory of which is to wade ſo far in Blood, and may look like Inhumanity to grate your tender Ears with the Recital of thoſe wanton Cruelties theſe *Iriſh Papiſts* did not bluſh to act: But as many ſcarce have heard of it, as our Adverſaries deny, but at beſt palliate it, but never waſh'd away this Blood by their Repentance, 'tis neceſſary to give ſome Inſtances of it.

HAD any Provocation been given, it would have been ſome, tho' a poor Mitigation of their Cruelty; but at this very Juncture theſe Men liv'd in Eaſe and Proſperity, no Interruption was given in the free Exerciſe of their Superſtition and Idolatry; they had their Share in the Favours of the Court, had their Seats in Parliament, and the Civil Adminiſtration partly in their Hands, were married into *Britiſh* Proteſtant Families, who, lull'd in the deepeſt Security, fell by their bloody Hands, whom neither the Ties of Nature, the Bonds of Conſanguinity, nor the Obligations of Friendſhip and Neighbourhood could reſtrain.

THERE is ſome Humanity in the Manner of People's Death: To die a ſingle or a quick Death is ſome Alleviation of Mens Miſery. But alas! a ſingle Death was what they would not allow ſome; they were reſolv'd they ſhould feel themſelves die, and a ſpeedy Death they thought too eaſy.

THEREFORE they impriſon'd ſome in Dungeons full of Dirt and Ordure, there to periſh at Leiſure. Some they bury'd alive with their Heads above Ground, lamentably crying out for ſome to come, and kindly end their Miſeries. Others had their Bellies ript open, the Ends of their Guts tied to Trees, and then forc'd round 'em till their Entrails were drawn out of their Bodies. Some were hang'd ſeveral Times, others mortally wounded, and hang'd upon Tenter-hooks; and the Experiment was made with their Swords, how many Cuts and Blows an *Engliſhman* could endure before he died.

THEY did not think it carry'd Horror enough to die by the Hands of their Ruffians, therefore they unnaturally compell'd Children to carry their aged Pa-

rents to the Places deſign'd for their Slaughter, and become their Executioners; Wives were forc'd to hang their Husbands, and Mothers to caſt their own Children into the Water, and after that were murder'd themſelves.

THE vileſt Malefactor makes his *Exit* with ſome Degrees of Compaſſion from the Spectators, at leaſt the Salvation of his Soul is with'd for: But theſe Men endeavour'd the Deſtruction of their Souls, as well as their Bodies, wiſhing their Souls to the Devil, not giving ſome Time to pray before they diſpatch'd them; forcing others to abjure their Religion, which when to preſerve their Lives they complied with, they murder'd 'em becauſe they died in the Faith.

BUT here I muſt ſtop, for it looks uncharitable barely to relate theſe unuſual Acts of Cruelty, which theſe unrelenting Murderers acted with Delight; which nothing but the Diſtance of Time, and a cold Indifference for Things paſt, could let us think on without That Reſentment which Chriſtian Hearts ought not to harbour, and which no Nation but the *Engliſh* but would have effectually ſecured themſelves from any ſecond Fears of Danger from the ſame People.

AND now, bleſs us Good God! What is Religion, if this be Religion? Or what would it be good for, if theſe were the Fruits? Is this the Mark of the Holy Ghoſt to breathe forth nothing but Threatning and Slaughter? Are Men with Hearts full of Fury, fit to ſerve at the Altars of the GOD of Peace? Or Hands ſtained with Blood, proper to be lifted up to him in PRAYER? Is Murder and Barbarity the Cauſe of That GOD, who gave us Life and Being? Or This the Way to make Men Chriſtians, to forget that they are reaſonable Creatures? Where does the Goſpel give *Holofernes*'s Commiſſion to *afflict the Earth*? Judith ii. To turn Cities into ruinous Heaps, ſtain the Rivers with Blood, and ſtrew the Fields with the Carcaſſes of the Slain? No, the Conqueſt the Goſpel preſcribes, is to carry *Healing in her Wings*, to make no Or-

phans

phans or Widows, nor are her Laurels to grow out of the Miseries of Mankind.

'Tis in vain to assure these Agents for Blood, that we are honestly dispos'd to find out Truth: No, we must sacrifice, play the Hypocrite, or attend to the last Reasons of Fire and Faggot.

SURE Nature has not given 'em these savage Dispositions: No, 'tis their Religion has sour'd their Tempers, imbitter'd their Spirits, and altered their very Morals.

I WILL charitably hope, that all who breath in this pestilential Air of Popery, are not thus infected; that some may be found of the Church, who are not of the Court of *Rome*, in whom the Gentleman, or the good natur'd Man, may be too hard for the Bigot, and the Happiness of their Complexion, may resist the Poison of their Principles.

BUT I shall not be within the Bounds of your Patience, if I do not in the Fourth Place, conclude with some Application of this Discourse.

1st, FROM hence it appears, that the Church of *Rome*, let her glitter never so much with Jewels, is but a pretended Christian Church: For since Christianity is the best natur'd Institution that ever was, That must be the most unchristian, that makes Men cruel and malicious.

AN unmerciful Christian, is a perfect Contradiction, and his Faith is his Condemnation; for he professes to believe in GOD, who is stiled the GOD of Love and Mercy; in JESUS CHRIST, who is the Prince of Peace; and in the Holy Ghost, whose Fruits are Peace, Long-suffering and Gentleness.

THOSE therefore, who cannot see thro' their false Arts, whereby they lie in wait to deceive; those who cannot run thro' the Meanders of their Schools, nor unravel their knotty Points of Sophistry, may yet know they are Cruel and Blood-thirsty.

TRANSUBSTANTIATION sure is not so clearly revealed in Scripture, as that *Thou shalt do no Mur-*

der,

der; yet how many Thouſands have been put to Death, becauſe they cou'd not underſtand That hard Word, ſwallow Nonſenſe and Contradiction, and believe That abſurd Thing, againſt their Reaſon, their Senſes and all their Philoſophy?

YET this is the Church that has ſo much Heat, without any Light, that locks Heaven Gates againſt all thoſe who bring not their Ticket for their Admittance.

BUT is there no Salvation but in the Company of Rebels and Murderers? Are Traytors and Aſſaſſines the only true Guides to Paradice? Will any believe they wiſh us happy in another World, who won't let us enjoy Liberty, Property, or Life in this? That muſt be a ſtrong Affection, that deprives Men of all their Rights; and that a flaming Love, that ſhuts 'em up in noiſome Priſons, 'till it burns 'em at a Stake.

2*dly*, LET us never join in Intereſt with the People of theſe Abominations, ſtrengthen thoſe Hands that have always been lifted up againſt us, or act in Concert with the Men, who have always bore a tyrannous Hate againſt us.

How unnatural wou'd it be, ſhou'd any of our Hands be ever uſed to ſet up that *Dagon*, which has been tumbled down; or that *Baal* be kiſs'd with our Mouths, which God has aboliſhed and thrown into the Dirt? Shall we lick up the Vomit of our Fore-fathers, or aſſiſt to bring in again what they have ſpewed out?

WE muſt be blindly infatuated, ſhou'd we ever take any Steps that would ſend us back again to *Egypt*, or pave the Way for a *Popiſh* Impoſtor, nurs'd up in this bloody *Popery*, bred in all the Maxims of Tyranny, who being attainted and abjured by the Nation, will not come with the favourable Prepoſſeſſions of a legal Succeſſor, but the angry Reſentments of an injur'd Exile, againſt the Dethroners of his pretended Father.

NOR let any Pretences of his ſham Converſion, ſoften his Reſtoration to our Minds; for tho' we are commanded to love, we are no where bid to

truſt our Enemies, or that our Charity ſhould become a Snare to us.

We ſhou'd always be ſuch good Chriſtians to keep Faith with them, but never ſuch weak ones, after ſo much Experience of their Treachery, to believe they will ever keep Faith with us. The Goſpel no where dictates Imprudence; nor does any Evangelical Precept joſtle out Self-Preſervation: And tho' it obliges us to return good for evil, it does not to bring all the Evils this World can inflict on our ſelves; and when we are born free, under a falſe Notion of Loyalty, to be bug-bear'd into *Popiſh* Slavery, and become the Forgers of our own Shackles. Common Prudence wou'd warn us to prevent their occaſioning us ſuch another Anniverſary. Muſt *Ireland* ſerve only as a Grave to bury our gallant and beſt Men, and a Gulf to ſwallow *England*'s Treaſures? Muſt 30 or 40000 *Britains* be ſent over once in Thirty Years to reduce it, or find untimely Graves there? Is there no Manure for that Kingdom but *Engliſh* Blood? Is the Soil ſo fertile as to anſwer the Coſt of being ſo often dunged and fattened?

O May the Princes and Nobles of our *Iſrael*, the Heads and Tribes of our Cities, pity themſelves and their brave Countrymen, pity all and ſecure all, that after ſo many Victories, we may not at laſt conquer our ſelves into Slavery; for we have but one Security that theſe *Men of Blood* ſhall never hurt us, and that is, that it ſhall never be in their Power.

From what Infatuation it proceeds I know not, that the withered Harlot has put on ſofter Looks, inſomuch that we unhinge the Happy Revolution, and blacken the Memory of King *William* our Deliverer, whoſe Name will live, while we have any Reliſh of Liberty, any Remains of Gratitude are left among us.

Tho' Men taſte the Sweets, and are refreſhed under the Shadow of that Bleſſing, and enjoy the Protection and Safety purchaſed by our Great Deliverer's Hazards; yet how is that bright Name reviled,

reviled, not only by those that were saved by Him in spite of themselves; but the People He came to save, even some of the Posterity of these murdered Innocents, who cried to Him, and were saved by Him.

ALL this is Acting and Talking, as our common Foes wou'd have us, doing their Work, and forwarding our own Destruction, as if we were prosecuting the Designs of the Conclave, and were govern'd by the Decrees of the pretended Infallible Chair.

3dly, SINCE there is a Set of Men in being, who think they do GOD Service in killing us; this shou'd oblige us of the Reform'd Church, to cease to quarrel with one another, it being what we owe to Peace and Unity, and the Protestant Religion, which by our continued Divisions must be in Danger.

PARTY Disputes have always ran too high among us; but in our Contentions of late have been hotter than ever, and more Malice has been discovered, more Lies fram'd, and more Scandal vented than ever has been known to rage among us.

THIS Spirit of Discord, that is gone forth, has supplanted all Vertue and common Sense, extinguished the Seeds of good Nature and Humanity, destroy'd good Neighbourhood, kept us at a wide and unfriendly Distance, in all appearance deaf to all Terms of Reconcilement, blasting one another's Fame in Whispers and virulent Libels; so that, without a Miracle of Providence in our favour, our common Enemy, who have thus managed our Passions, will be able to graft their own Designs upon them.

AND all this Rage, not betwixt Protestant and Papist, nor betwixt Church-man and Dissenter, but Church-men of the same Communion, alienated by a knavish and senseless Distinction of High and Low. Our Common Enemies have begot these unnatural Animosities among us; from thence they hope to offer us, both as a general Sacrifice to that Church which has been often drunk with the Blood of the

Saints, they deſpair by Dint of Argument to make us Converts to their Doctrines; they have little Reaſon to hope for our Deſtruction by plain and open force, till our Diviſions have weakened us; they cannot think of reducing us by Arguments, or by Arms, and therefore they foment Diviſions among us by playing the rigid Church-men againſt the Proteſtants, that they may the more eaſily command or deſtroy us.

SHOULD GOD in his Anger ever ſuffer theſe mercileſs Men to have the Rule over us, they'll make no Diſtinction between High and Low-Church-man, and Diſſenter; but that undiſtinguiſhing Fury will allot us all an equal Fate, and make us partake together of the Crown of Martyrdom.

So that if it be a Duty to relieve the Poor, 'tis ſo to prevent People's falling into that Condition; if we are obliged to promote Publick Good, we are to oppoſe the Return of *Popery* and Arbitrary Power; and the beſt way to prevent That is by an affectionate peaceable Temper.

So that whether you will follow the things which make for Peace, or whether you will prepare for Battle, the Trumpet has ſounded, and the Watchman has done his Duty.

4*thly*, And *Laſtly*, HOWEVER, let us not be terrified by our Adverſaries, but be of good Courage, and commit our Cauſe and our ſelves to GOD.

WE all, I hope, believe a wiſe Providence that directs, governs, or for wiſe Ends ſuffers all that happens; a Providence that can neither miſtake, nor forget; ſo that if Clouds ſhou'd thicken, and look never ſo black, we may hope that all will clear up in a Bright and Glorious Day.

THEREFORE let us never diſtruſt his Power who has wrought Wonders for us, diſ-believe the Promiſes of Him who is true and faithful, or doubt the Continuance of his Kindneſs, who has given us ſo many and great Pledges of his Love, even beyond our Hopes; for what Foundation can be more firm than the Rock of Ages? Or who can be ſo ſafe as they who walk in the Strength of *Iſrael*?

SINCE

SINCE GOD has brought to nought Secret Plots, Foreign Attempts, and Domeſtick Treaſons; tho' the ejected Spirit ſhou'd think to return, and make our laſt Condition worſe than the firſt, tho' Paleneſs wou'd ſit on every Brow, and the Danger ſuch, that nothing but a Miracle cou'd retreive, yet let us be encouraged to believe GOD will ſet Bounds to their wicked Deſigns, that they ſhall not compaſs the Overthrow of that Eſtabliſhment He has ſo ſignally preſerv'd, or put them out whom He will exalt: So that neither their Arguments nor their Arms, their Sophiſms nor their Maſſacres, ſhall root out That Church which is the Darling of Heaven, or That Nation which is the peculiar Care of the Moſt High.

EVEN in the dreadful Judgment God ſuffered to fall on ſo many of his true Worſhippers on this Day, there was ſuch a Mixture of Mercy ſhewn to ſome of our Anceſtors, in delivering them from the deſign'd Deſtruction, by a Diſcovery which prevented the Caſtle and City of *Dublin* being ſeized, by which Means they became a Place of Refuge to ſome Proteſtants that eſcaped the Fury of the Murderers.

I MUST confeſs, when I conſider the careleſs Indifference in Religion in ſome, the Factions and Diviſions in others, the Immorality and Infidelity of too many, and the bad Uſe we have all made of GOD's many Favours, by our Impenitence and Ingratitude, it ſomewhat ſhocks my Confidence.

BUT however, I will ſtill hope that GOD will not leave, nor forſake his People; and that by whatever Methods He deſigns to puniſh his Diſobedient and Ungrateful Children, it will not be by delivering them up into the Hands of their implacable Enemies, whoſe tendereſt Mercies are cruel.

I WILL yet humbly hope the Sentence is not gone from GOD againſt us, nor our Doom unalterably fix'd by Heaven; That the Shepherd of our *Iſrael* will yet ſtir up his Strength, and come and help us; that tho' He may feed us with the Bread of Tears, and give us Plenteouſneſs of Tears to drink; tho'

for

for a while He may make us a Strife to our Neighbours, and our Enemies may laugh us to scorn, yet He will not always be angry with his People that prayeth; but will kindly look down from Heaven, behold and visit his Vine, that the Wild Boar of the Wood may not root it up, nor the Wild Beasts of the Field devour it; but that He will turn us again, and shew the Light of his Countenance upon us, that we may be whole.

METHINKS I hear the Almighty speak to the Children of *Israel*, and thro' them to us, *Your Provocations, O ye sinful People, have filled my Vials full of Wrath; behold, my Arrows are on the Strings, and my Thunderbolt is in my Hand; but is there never a Moses to stand in the Gap, nor a Phineas to rise up and pray? Is there not an Abraham to plead for a Sister of Sodom, nor a Priest to weep out betwixt the Porch and the Altar? Is there never a Man of Wisdom among you to hear my Voice, how long and audibly soever I have been crying unto you. O come and stop me in my full Career of punishing: Let your Tears disarm me, and your Prayers bind my Hands; I am Almighty, but I am all Mercy too, and tho' ye cannot resist, ye may prevent me.* Let us therefore turn to the Lord with Humility and Repentance, and He will have mercy upon us, and to our GOD, for He will abundantly pardon us, and let us see the Things which belong to our Peace, before they are for ever hid from our Eyes.

Now defend and preserve, O God, our Gracious QUEEN *and all her Faithful Protestant Subjects from Popery and Papists; for the former will ruin our Souls, and the latter destroy our Bodies; and let all the People say,* Amen, Amen.

FINIS.

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